

CHRISTIAN HERALD.

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[No. 2.]

MISSION TO IRKUTSK. (*In Asiatic Russia.*)

THIS mission is undertaken at the urgent request of Messrs. Pinkerton and Paterson, whose successful exertions in the northern nations of Europe, for the extension of the knowledge of the gospel, are well known. The intended seat of the mission is the city of Irkutsk, situated in about 52° N. latitude, and 108° E. longitude. This city is the chief mart of the commerce between Russia and China. The people are generally of the Schaman religion, which is intimately connected with that of the Dalai Lama, and is somewhat a-kin to Brahmanism; but there are also Mahometans, and Christians of the Greek Church resident at Irkutsk.

The great importance of a missionary station in this part of the globe may be learned from the following extract of a letter from Messrs. Paterson and Pinkerton, dated St. Petersburg, 7th Nov. 1814.

“ Since returning to Russia our thoughts have been much employed with the object about which we conversed so fully with you while in London; namely, your sending Missionaries to that part of Siberia which borders on China, for the purpose of spreading the glorious gospel of the blessed God among the numerous tribes of heathens in those extensive regions, and particularly with the view of translating the word of life into the Mongol and Manjur languages. Irkutsk, or its neighbourhood, was the place which Mr. Pinkerton, after having with much labour examined into the present state of the nations of Siberia, considered as the most eligible for the establishment of such a Mission. We are more than ever convinced, that, as far as we are able to judge beforehand, this is one of the most important Missionary stations in the world, being so central, and surrounded by so many different tribes, and being the chief place of communication between China and Russia.

“ Among the many tribes in this neighbourhood, the Burgats demand particular attention. They are a Mongolian tribe. It was a Burgat Prince who sent 800 rubles to the Bible Society, and has subscribed 150 annually: and it was one of their high priests who sent in 400 rb. as an offering for himself and his brethren, for the purpose, to quote his own expression, *of promoting the distribution of the Scriptures among all people*. There are many things in the character and conduct of this people, which seem to say

that they are ripe for the reception of the gospel. The language of the Burgats is nearly the same with the Kalmuc, into which a part of the New Testament is already translated, and will soon be printed. They have many religious books in their language, printed in Pekin. One of these books has just been received by Mr. Schmidt, having been sent by his friend, the Governor of Irkutsk. The circumstance of their being able to obtain books from Pekin, shows the possibility of sending your Chinese Testaments from this quarter into the very heart of China, and even to Pekin itself. From their desire to have such books, we may judge how far they are advanced in civilization. But these books are not only understood and read by the Burgats, but also by all the numerous tribe of the Mongols proper, the greater part of whom live under the protection of the Chinese Government; so that this one language opens up a most extensive and important field for Missionary labour. These are advantages which you know how to estimate. Their religion is the Lamite religion, and their learned priests usually study in Thibet itself, which gives them a near connexion with this country; so that through them we may be able to gain a more intimate acquaintance with Thibet, and even to obtain access to those hitherto almost inaccessible regions.

“But we are of opinion, that the Mission established in this quarter should make it also a chief object to spread the gospel among the Manjurs, which are a still more numerous people than the Mongols, and the conquerors of China—the present Emperor of which is a Manjur, and their language is spoken at the Court of China. Were the gospel to gain access among this interesting people, a high way for its entrance would be opened, even into China itself. Their language has been much more cultivated than the Mongolian, with which it has some connexion. Many of the Chinese books have been translated into it: the language is said to be easily learned—the grammar regular: and what is a great advantage, there exists a Dictionary, Manjur and French, published in Paris. The Manjurs are not like the Burgats, inhabitants of Russia: they inhabit that extensive tract of country called Chinese Tartary, which borders on Russia, and their language can easily be learned in Irkutsk.

“The present Governor of Irkutsk we know would be exceedingly favourable to an attempt of this kind, and would do every thing in his power to promote it. And as to the Government of Russia, we can assure you that it will also countenance and support such an undertaking. The disposition of the Emperor is well known to you, and what we have learned of him, from the best authority, since our return, more than ever convinces us that the plan we are here recommending will receive his warmest patronage and support.

“We have no doubt, that viewing things in the light here represented, you will see that there is at present a most important opening into these hitherto much neglected regions. Appearances among these people are calling to you, ‘*Come over and help us.*’ and we are persuaded they will not call in vain.

"We are of opinion that your Missionaries should spend some time at Petersburg to learn the Russian language, with which it is absolutely necessary for them to be acquainted, to obtain a knowledge of the state of things here, of the way in which they are conducted, and to become acquainted with leading people.

"We hope you will pay early attention to this subject, and inform us what is your final resolution as soon as possible. No time should be lost. If the present favourable opportunity pass, it may never again return. Let us work while we can, and where the Lord opens a door, let us enter while it is open."

It was intended that Mr. Stallybrass should immediately proceed to St. Petersburg, there to employ the winter in the acquisition of the Russian language; but as the winter appears to have set in very early on the continent, it was judged expedient to defer his voyage till the spring, when it is hoped he will be accompanied by another Missionary.

INDIA.

Horrid Cruelty committed by a Brahman on his own family, in revenge for the treatment of some villagers, who refused his priestly claims.

[Extracted from the Journal of Mr. Pritchett, Missionary at Vizagapatam, May, 1815.]

"May 1. DYAAVANA, a friend of Anundraya and head man of the village, came hither, (to Vizagapatam,) and brought an account of a priest who lately arrived at his village from Bellary, and who had undertaken to attend upon the idol of the place. He had the privilege of daily going round the village, levying contributions on the inhabitants for his support. One housekeeper, however, who had been in the habit of giving him a dubb per day, at length refused him; and though the priest insisted upon the dole, he continued inflexible. The priest then threatened, that unless he received his allowance, he would cut out his own tongue, and the housekeeper would have to answer for it, by giving him so great a provocation. The priest taking out his knife and whetting it, proceeded so far as actually to cut off the tip of his tongue. He bled profusely, and his tongue swelled prodigiously. His sufferings, however, only rendered him more desperate; and he intimated his resolution not to leave the door of the house, (*sitting dhurna*, as it is called,) * till he should obtain a sum sufficient to make a feast for his god. The housekeeper, however, was not to be intimidated. The priest, his wife, and four sons kept their post at the door; but, after a day or two, the woman was bitten in the night by a serpent, and in the morning expired. This event induced the priest to increase his demand, which he now made on the whole village, which had stood aloof in the affair. Besides the personal injury he had sustained, he had lost his wife, while stand-

* For an account of the *Dhurna*, see the subsequent article, page 20.

ing up for the rights of his sacred order and the honour of his god ; he therefore demanded money for the expenses of the funeral, and for a feast to placate the deity, offended by this impiety ; and till this should be done, he determined to keep his station, and to retain the corpse of his wife unburied at the door of the house.

“ Dyaavana prevailed on his neighbours to refuse compliance with the demand of the priest ; who then threatened, that, in case of their persistence, he would avenge himself by killing, first his four children, and then himself.

“ Such was the state of things when Dyaavana left the village—the priest persevering in his claim—the people persisting in their refusal—and the dead body putrifying before the door. Anundraya confirmed this account ; he saw the priest soon after he had cut off part of his tongue, which entitles the story, in all its parts, to some degree of credit.

“ A few days after, (May 20,) Mr. Pritchett was informed that the priest had put his horrid threats into execution ; and by way of revenging himself on the inhabitants, had murdered his four children. The sin, he presumes, will lie at the door of those who provoked him, and the sacrifice he has made to the honour of his god will be amply rewarded in a future state. Merely killing them would not suffice ; he absolutely severed their heads from their bodies ; after which he proceeded to decapitate himself ; but he failed in the attempt, inflicting only a dreadful wound in the back of his neck.

“ His eldest son, a lad of about fourteen years of age, on seeing the horrid fate of his brothers, was making his escape ; but his father enticed him back ; he was, he told him, about to kill himself, and had killed the three younger boys, because they could not provide for themselves ; but he, being a big boy, there would not be the same necessity to kill him ; he therefore wished him to return, that he might take an affectionate farewell before he died. Thus, it is said, the poor lad was decoyed and killed.

“ The priest's tongue was so far healed that he could make himself understood. Officers, it is said, are dispatched to secure him and bring him to justice.”

The following account of the Dhurna and the Tragga, is copied from a work, entitled, “ The Abolition of Female Infanticide in Guzerat,” lately published by the Rev. Mr. Carmack.

“ The Dhurna is instituted to exact a debt, to enforce an obligation, or to obtain justice, when it is withheld. This is called sitting in Dhurna, because the person who has recourse to it seats himself in the presence of the person against whom he wishes to make good his claim, or as near him as he can. The Dhurna is more or less rigorous according to circumstances ;—if the person establishing the Dhurna becomes the victim of abstinence, the guilt of his death is transferred to him whose refusal has been the cause of it.

“ Analogous to Dhurna is what is called Tragga, but still more

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cruel in its nature. Among the more uncivilized tribes, the securities for almost every engagement are by an order of men called *Bhats*, (who are poets, panegyrists, and chronologers.) Upon the failure of every application for redress, they proceed to wound themselves; and if this fail to produce the desired effect, they have recourse to the last extremity, and die by their own hand. The death of the suicide is laid to the charge of the person who caused the complaint.

"Colonel Walker mentions an instance of this kind at *Mallia*, where a *Bhat* had become security on the part of the *Rajah*. When the time for payment arrived, the *Rajah* refused to fulfil his engagement. Having had recourse in vain to every expedient, he resolved to put one of his own children to death. He spent the night preceding the horrid act in religious ceremonies. In the morning he called his daughter, a fine girl of eight years of age, and desired her to prepare for being a sacrifice to save her father's character from dishonour. Sensible of the necessity under which her father was laid, she yielded herself a voluntary victim. After bathing and purification, she placed herself in an attitude, in which her father's sword could easily reach her neck; and while she was holding aside her long hair with both her hands, he, with one stroke of his sabre, severed the head from the body.

"Colonel Walker took advantage of the recital of this horrid act, to labour for the abolition of the custom in the district where he presided, under the Bombay government."

Remarkable Deliverance of a Moravian Missionary.

"On one of my voyages either to or from *Queda*, a Danish ship hailed us, and approaching incautiously ran foul of our stern, and broke our flag-staff. We therefore put into a creek; and some of our men landed near a wood, to cut down a tree to make a new one. Hoping to be able to procure some fresh meat for supper, I accompanied them, armed with a double-barrelled gun. While they were at their work, I walked on the outside of the wood, and soon discovered among the high grass an object, which, by its motions, I mistook for the back of a hare. I took aim, and was just going to fire, when the animal rose up, and proved to be a tiger, of which only the top of the head had been visible. My arm involuntarily sunk down, I stood motionless with horror, expecting that the creature would immediately make a spring at me, and gave myself up for lost: but by God's providence watching over me, the beast seemed as much alarmed as I was; and after staring at me for a few moments, turned slowly about, and began to creep away, like a frightened cat, with his belly close to the ground; then gradually quickening his pace, fled with precipitation into a distant part of the wood. It was some time before I recovered presence of mind sufficient to trace back my steps towards the beach, for I felt my very heart tremble within me. As I approached the water, there was a piece of jungle, (a low thick-

et,) before me, and I was turning to the left to pass round by the side opposite of the boat, thinking that I might yet find some game; when seeing the men labouring hard to drag the tree they had felled towards the water, I altered my course, and went to their assistance. No sooner had I entered the boat than I discovered, on that side of the jungle to which I was first going, close to the beach, a large kayman, watching our motions, whom I should certainly have met had I gone round by the way I intended."—*Haensel's Letters on the Nicobar Islands.*

BIBLES FOR SEAMEN.

Sir, *To the Editor of the Evangelical Magazine.*

IN your valuable Magazine, some months back, I was rejoiced to find a Plan proposed for distributing the word of God among the Seamen in the Merchants' service. I wish it God-speed! I have been brought up to the sea; and, in the course of 40 years, have experienced many wonderful deliverances; but in every difficulty I always found in my Bible that which enabled me to trust in him whom winds and seas obey. In every storm I sought direction from it, and never was disappointed: it is the seaman's true guide. I therefore endeavoured to impress its value on the minds of my children, that they might continue to seek directions from it, as I had done.

In 1814, my son sailed from London for Canada. When he got as far as the Banks of Newfoundland, the ship sprung a leak. The wind being contrary, they bore up, to enable them to ply the pumps the better. Being a small vessel, they could relieve but one at a time; which they continued to do for six days and nights. In this period they broke up and hove over board a great part of the cargo; yet the water gained to four feet. At eight in the evening of the sixth day, it being my son's turn to be relieved, he, with his passengers, went down to wrestle with God in prayer, which, with reading of the Scriptures, was their usual evening's employ. Before the time expired that he was to return to the pump, they were condoling with each other, and had given over all hopes that they would be able to keep the ship through the night. As they were standing, one on each side the table on which the Bible was laid, he opened the precious book, and the first passage that met his eye was Acts xxvii. 22. 'Now I exhort you to be of good cheer, for there shall be no loss of any man's life amongst you, but the ship.' They encouraged each other with these words, and returned to the pump; and though before, he says, their arms were ready to fall from their sockets, their fears now fled, their strength was renewed, and they believed the Lord would deliver them.

In the course of the night the wind fell, and the weather became fine. When day appeared, the man at the helm called out 'A sail!'—and to their great joy the vessel was steering direct for them. They laid-to, (as it is termed,) took to their boats, and

had but just time to save themselves and clothes ; for a few hours after they had got on board the other ship, they saw their own go down. This is an instance of the value of the Bible. Though I am no advocate for cutting, as some have done, to find a promise to our case ; but had they not possessed the Bible, and made it ' the man of their counsel,' they could not have taken the encouragement from it.

In this case, it not only strengthened their faith, but imparted, as it appeared, bodily strength also. I rejoice therefore, at the proposal. May the Lord make it effectual to the turning some from their vain courses ! For a seaman to go without a Bible, he may as well go without a chart ; but taking it for his guide, he need not fear ; for in the greatest extremity he will find in it a course laid down, that will in the end direct him in safety to the haven of Eternal Rest. It is my sincere desire and prayer that every brother sailor may avail himself of this most valuable direction, and abide by its truths. Had I a voice to reach them all, I would say, ' Tempt not the faithless Ocean without this precious guide ;' and to the owners I would say, ' Rather attempt to send your ship without a rudder than her crew without a Bible.'

A SAILOR.

The History of John Robins the Sailor.

(Concluded from page 14.)

"I feel much obliged to you," said John Robins, "for your kind and earnest prayers, it is often a long time before God answers his people's prayers, but he never entirely forgets them, and his time is always the best ; he has not only a bottle for their tears, but a register for their prayers. However, to continue my story, when I returned to the ship to which I was appointed, the remembrance of your goodness still dwelt upon my mind, and I felt ashamed of my ingratitude. I also, for want of some other amusement, often looked into some of the books and Tracts you had given me, though I too frequently did this that I might raise a joke, and excite laughter among my irreligious shipmates. Yet while I did this, the noisy laugh often concealed an agonized spirit and an accusing conscience. I could not be happy, and sometimes I almost cursed those kind instructors who taught me to read the Bible when young, because I could not sin without restraint, and enjoy my guilty pleasures without remorse.

"Among the new comrades with whom I was sailing, there was one whose name was Isaac North, who always refused to join in our sinful amusements, and who frequently rebuked our ungodly mirth. We all of us joined to ridicule his piety ; and he commonly went by the name of "the Methodist," or "the Parson," because he was fond of reading his Bible, and delighted in prayer. I have often heard our Captain say, with an oath, that he wished all his men were Methodists, if they would be as orderly and attentive to their duties as Isaac North. This man happened to see

my Bible and the inscription you had written on it, and he also frequently borrowed my books to read, so that we were led into conversation, and he took the opportunity of alluding to the privileges I had possessed when young, and the awful manner in which I had abused them. I felt somewhat affected at Isaac's serious remarks on this subject, but I could not express my anger, because he was always so very kind and willing to oblige me or my companions; notwithstanding our foolish ridicule; for our ill names he always exchanged good deeds, so that we all respected him. One of Isaac's observations I could not easily forget; it occurred to my mind continually: "Jack," said he, "if a Sunday School boy becomes a wicked man, he is ten thousand times more guilty than an ignorant untaught sinner," for 'unto whomsoever much is given, of him much will be required.' Sometimes I listened to Isaac's instructions, when I could do it unobserved, and I very often wished that I was like him, for he always seemed cheerful and happy, though he refused to partake of our boisterous mirth and giddy joys.

"You may, perhaps, Sir, recollect Henry Brown, the coal-heaver's son, who was turned out of your Sunday School, and who went to sea with me; he was our ring-leader in every sin, and was the most notorious character on board the ship. In an engagement with one of the enemies' vessels, he received a severe wound near the shoulder, and one of his legs was carried away with a grape shot, and shattered in a most dreadful manner. After we had taken the vessel, I went to see my old companion, and found that his life was in imminent danger. Oh, how was he altered! anguish was strongly marked on his countenance, and despair glared in his dying eyes. When he saw me, he exclaimed, 'Oh John, take warning by my fate, I am wretched and undone for ever; I have no hope, no joy, no peace; my sins stand in array against me more terrible than the roaring cannon; there is no refuge for me to fly to, I am undone, I perish, I perish, for ever and ever.' Alas! I could afford my companion no consolation, for I had been a partner in his sins; but I sent for Isaac, who rejoiced to obey the Saviour's command: "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." When Isaac came, he endeavoured to direct his mind to serious subjects, and exhorted him to seek for mercy through Jesus Christ; but he exclaimed, 'there is no mercy for me, I have slighted all the invitations of mercy, and nothing but darkness, and despair, and misery lie before me.' Isaac attempted to pray with him, but he stopped him, and said, 'I have cursed and blasphemed my Maker through life; he will not hear me now, 'tis too late; I feel my punishment begun already, and I have deserved all the righteous anger of Almighty God.' He soon became worse and worse, his feelings were insupportable, he sunk into a delirium; and as I stood by his bedside I saw him give a last convulsive struggle, and expire.—If I had died instead of my comrade, said I, how awful would my end have been; I could have

no hope of mercy, and should now be lifting up my eyes in misery. This solemn thought deeply affected my mind ; especially, as I found, on retiring to my hammock, that my jacket had been shot through in two places, and that a ball had scarred the top of my hat.

“ The impression produced by this alarming event was deep and lasting. I was led to review my past life, and to reflect on the sinfulness of my conduct, in abusing every privilege, in opposing the dictates of conscience, and in persisting so long to walk in the way of transgressors, though I found it to be hard. I saw that my sins were as the sand on the sea shore, innumerable ; and I thought that there was no mercy for such a sinner as I had been. These reflections agitated my mind day after day ; my former pleasures became insipid and disgusting, and I felt that I was like a shattered bark at sea, without sails or compass, and exposed to winds and waves on every side. Isaac noticed the difference in my conduct, and he took an opportunity of conversing privately with me. I unbosomed myself to him, and related all my feelings and sorrows. He directed me to pray ; he pointed out to me the gracious promises of the gospel ; and kneeling down in a private part of the ship, he prayed fervently and affectionately for my immortal spirit. We had frequent opportunities of conversing together on religious subjects, and I trust that the divine blessing attended our conversations. And here I must gratefully acknowledge the unspeakable benefits which I derived from the early religious instruction I had received in your Sunday School. When my heart was truly awakened to a sense of my situation, as a sinner before God, I was not totally ignorant of the way of salvation, after being reminded by my friend of the early religious instructions I had received ; but the subjects came afresh into my mind with prevailing power. I was enabled to fly to Jesus Christ for pardon and grace, as a poor sinner, trusting alone in his mercy, and committing my soul to his care. I at length was enabled to hope in the divine promise when I looked at the unfathomable ocean : “ Thou wilt cast all their sins into the depth of the sea.” Oh ! may I hope that all my sins are buried in the ocean of my Saviour’s love, so that they will be found no more for ever.

“ I trust that from this time my mind became gradually more enlightened. The Bible you had given me became my chosen companion, and the good books, for which I have also to thank you, were of great use to me ; and I shall have to bless God for them through eternity. I must say that I never found any true happiness till I had fled for refuge from the wrath to come, ‘ to the Lamb of God who taketh away the sins of the world.’ Oh that, as I have sinned much, I might love him much, and serve him wholly. Oh, that we all might ‘ have strong consolation who have fled for refuge, to lay hold upon the hope set before us : which hope we have, as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.’

“ Just at this time, in boarding a French vessel, I received these scars in my face, lost one of my eyes, and had two or three wounds

in my body, yet God preserved my life. While I was confined from active service by these wounds, I had much time for serious reflection, reading, and prayer, and I trust that the seed sown in my heart, by divine grace, was watered by this affliction and rendered fruitful.

“It would be tedious for me to mention all the events which have occurred in my adventurous life, and all the wonderful scenes which I have witnessed:—“They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits’ end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet: so he bringeth them unto their desired haven. Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!” I have been in every quarter of the Globe, I have fought in eleven different engagements, I have been twice shipwrecked; and notwithstanding all these perils, I have been preserved by the goodness of Almighty God. Oh that I loved him more and served him better!

“My friend Isaac who joined with me in the battle of Trafalgar, there received a mortal wound, he lingered for a few days, and then expired. Oh how tranquil was his mind—he looked to heaven, his desired haven, with as much delight as the mariner beholds the first projecting rock of his native land, after a long and tiresome voyage. He was wafted by the gales of faith, and hope, and joy, with his streamers outspread, he launched into the ocean of eternity, and entered the port of everlasting bliss.

“About eighteen months ago I lost my leg by a cannon shot, in an action with an enemy’s vessel of superior force, which struck her flag to us just after I had fallen on the deck from my wound. Happily, we were approaching near to Old England, and the amputation of my leg turned out favourably. God supported me under this severe trial, and when I landed at Portsmouth, I gradually recovered strength, and now I enjoy as good health as ever I possessed. I have found many good people in this place, and I have much enjoyed their company, and derived great benefit from attending the means of grace. Oh that the remembrance of all God’s mercies might never be removed from my heart, and that I may always consider myself as a brand plucked out of the burning.”

Thus employed, John Robins the sailor, and I, spent the evening most pleasantly, and we closed it with prayer and praise. As I retired to rest, I felt exceedingly thankful to God that he had brought back one of my wandering lambs to his fold; I felt increasingly convinced of the inestimable benefits arising from early

religious instruction, even where no immediate benefit resulted from it, and I resolved to labour more abundantly in promoting the everlasting welfare of the young and the poor.

DOMESTIC.

From the Connecticut Mirror.

DEAF AND DUMB ASYLUM.

THE Directors of the CONNECTICUT ASYLUM for the education of the DEAF and DUMB, take this method of informing the public that the course of instruction, under the immediate superintendence of the Rev. T. H. Gallaudet, and Mr. Laurent Clerc, will commence on the 15th of April next. A convenient house has been procured for the temporary accommodation of the pupils, the domestic concerns of which will be conducted by the Rev. A. O. Stansbury and lady, whose care over the interesting family to be committed to their charge, will, it is fully believed, answer all the reasonable expectations, and ensure the warmest confidence, of parental solicitude.

While the Directors gratefully acknowledge the goodness of God in all the success with which *He* has been pleased thus far to crown their feeble efforts in his service, and while they would devoutly rely on Jesus Christ, the great Head of the Church, to make their future labours subservient to the best interests, both temporal and spiritual, of the unfortunate objects to be entrusted to their care; it is with deep regret, that they are under the necessity of pleading the *poverty* of the Asylum, at its very outset, as an obstacle in the way of receiving charity-scholars, excepting from those *few towns* which have contributed to its resources. Very considerable have been the expenses which have necessarily accrued during two years past, in preparing one of our own citizens to superintend the course of instruction in the Asylum, by enabling him to visit similar institutions in Europe, and to bring back with him a most interesting foreigner, himself deaf and dumb, as an assistant in this new and arduous department of education. These expenses have been almost entirely paid by the citizens of Hartford, and *all* of them from funds raised *within* the state. The funds which have since been contributed in some of the larger towns of the neighbouring states, furnish an *income* adequate only to the support of a very small number of pupils; in applying which the directors feel themselves bound to have a reference always to the wishes of the subscribers residing in such towns, with whom they will speedily communicate on this subject. The donation made by the State of Connecticut will be directed in its proper channel, as soon as it is ascertained, whether it was intended to constitute the commencement of a *fund* for the relief of the indigent deaf and dumb; or to be used for this object, as the exigencies of the Asylum might require. So that *at present* no provision can be made for charity-scholars from places which have not furnished funds for this object.

A candid public will, it is hoped, duly understand and appre-

ciate the correctness of such a course of procedure, especially, as the want of funds has not arisen from the want of exertions which have been faithfully made for several months past. The future more ample patronage of the benevolent will, it is hoped, enable the Asylum to erect suitable buildings, and to conduct its concerns upon a scale which will make it eminently and extensively useful, especially to such of the unhappy, (and *very many* such there are) as have added to their other affecting calamity, that of *poverty*; and this barrier may even *now* be removed, if the towns in which such unfortunates reside will contribute the sums necessary for their education and support. In fixing the amount of these sums the directors have adjusted it at a rate *far below* what the past expenditures of the institution and its future current expenses would justify, trusting to a kind providence in some way or other to make up such deficiency, and to that *Being*, who hath the hearts of all men in his hands, that *He* would raise up in the places and neighbourhoods where they reside, benefactors for the poor deaf and dumb.

The term of time necessary for the instruction of a pupil in the common elementary parts of education, will be from three to six years, according to age and capacity; such a period has been found *absolutely indispensable* at the European institutions, nor will it be deemed long, when it is considered, that more than this is spent for the same object by those children who are in possession of all their faculties. The improvement of pupils would be much accelerated, if before being sent to the asylum, they could be taught to form and join the letters of penmanship legibly.

Many applications have already been made for admission, and it is expected that the first class will speedily be filled up, after which none can be received until the ensuing year. Future applications must be made by letter, (post paid,) to the undersigned Committee, who in answering and complying with them will always have regard to priority in point of time.

Terms and Conditions.

1. The Asylum will provide for each pupil, board; lodging; washing; the continual superintendence of health, conduct, manners, and morals; fuel, candles, stationary, and other incidental expenses of the school room: for which, including *tuition*, there will be an annual charge of two hundred dollars.

2. In cases of sickness, the necessary extra-charges will be made.

3. No pupil will be received for a less term than one year, and no deduction from the above charge will be made on account of vacations or absence except in case of sickness.

4. Payments are always to be made one quarter in advance, for such pupils as reside within the state, and six months in advance for such as reside *without* it, for the punctual fulfilment of which, satisfactory security will be required.

5. Each pupil, applying for admission, must not be under *nine* years of age, of good natural intellect, free from any immoralities of conduct, and from any contagious or infectious disease: a cer-

tificate of such qualifications will be required, signed by the clergyman of the place in which the pupil resides, or by two other respectable inhabitants.

By order of the Directors,

MASON F. COGSWELL, }
DANIEL WADSWORTH, } *Committee.*

Hartford, March 21st, 1817.

COLONIZATION OF FREE BLACKS.

[From the National Intelligencer.]

The following extract of a letter will show that the minds of the people of colour are awake to the great plan now in contemplation, of making them a distinct people; that, as far as they understand the subject, they are earnestly desirous of such a separation, and that the better informed look to Africa as a proper place for their establishment.

Extract.

"I stated in my last to you, that, in Philadelphia, the people of colour were in great agitation on the subject of being colonized. Some person at Washington, had sent a printed circular addressed to the ministers of religion among the people of colour, and to some others who were respectable among them. The circular contained an inflammatory address on the subject of the proposed colony, urging the free blacks to sign petitions against the execution of the intended plan. A printed petition was also sent to them ready for signing. They had called a meeting of their people at one of their churches in the city, at which they reckoned three thousand to be present. (The number is no doubt overrated.) The three congregations of Episcopalians, Baptists, and Methodists, each appointed a committee of three, who with their ministers, were to act as circumstances might require. On the Wednesday evening after I left you, I spent two hours with eleven of them, endeavouring to satisfy them of the purity of our designs, and to ascertain their own views and wishes on the subject. In the end they gave an unanimous expression of their perfect conviction, that benevolence to them and to the land of their fathers, dictated the present movements, and the hand of God was secretly moving in this business. There was the same unanimity as to the necessity of being separated from the whites, and forming an establishment for themselves. Of the eleven present, eight gave their opinion in favour of an establishment *in Africa*, as the situation where they could have the fairest prospect of becoming a great and independent people. I think this affords a fair opportunity to judge how the people of colour would generally decide on the subject of colonization, when fairly presented for their decision. Especially when we consider, that the minds of these people were in a very disturbed state when they met this evening, their passions considerably heated, and their fears alarmed. The more enlightened they were, the more decisively they expressed themselves on the desirableness of becoming a separate people. From one of them,

Richard Allen, a clergyman in the Methodist church, I was informed in the meeting, that the colony at Sierra Leone contained six churches—one Episcopalian, one Baptist, three Methodist, or independent churches, and one Quaker Meeting."

REVIVAL OF RELIGION.

In the neighbourhood of Lexington, Kentucky, Jesus, the desire of all nations, is riding forth conquering and to conquer. "Within the last three months he has been wonderfully displaying the riches of his grace in the salvation of sinners. More than 123 have already been baptized in the name of their Lord. Great seriousness continues to be manifested. Hundreds are, with broken hearts, inquiring the way to Zion." We hope soon to hear that the Lord in his infinite mercy has to *their* souls also spoken peace.

Rel. Rem.

We extract the following from a letter from the Rev. *George Witherell* of Colerain, to the Editor, dated Jan. 18, 1817.

Dear Sir,

The work of the Lord is still progressing in this place; I have now baptized 64, who have joined the church of which I have the care. I think a number more will soon be added. The above number were baptized within the term of three months. I intend giving you a more particular account of the beginning and progress of this good work, when it shall have come to a close. The youth have shared remarkably in this reformation. The last sabbath in December, our communion presented a scene the most pleasing and affecting. There were upwards of **one** hundred communicants, a majority of whom were young persons! Many of these, as they expressed themselves, three months before, were in the broad road to ruin. This, Sir, is the Lord's doing, and marvellous in our eyes.

I cannot close until I inform you of a work, that has recently begun in Wilmington, (Vt.) It is said to be the most powerful that has ever been seen in that part of God's vineyard. I have been informed by brethren, who were at one of their evening meetings, that there were fifteen hopefully brought into the liberty of the gospel that evening. It is stated, more than *one hundred* have hopefully been born into the kingdom of grace, within four weeks!

In the other towns I mentioned to you in a former letter, the work appears to be drawing to a close. But they have shared richly in the blessings of special grace.

In Barnardston, about 15 miles east of me, the Lord has performed a work to the astonishment of men and angels! There have been not far from seventy added to the Baptist church (as I have been informed,) and about the same number to the Congregational church.

Dear Sir, we have long been praying for that happy era, called the millennium. May we not hope it has already begun? We can say,

Heaven here, heaven there,
Comforts flowing every where.

Respectfully yours,

Amer. Bap. Mag.

DR. WATTS.

Dr. Jennings has preserved a few of Dr. Watt's dying sayings. It is to be wished, that he had recorded more of them. "I bless God," said the ripening saint, "I can lie down with comfort at night, unsolicitous whether I wake in this world or another!" His faith in the promises was lively and unshaken: "I believe them enough to venture an eternity on them!" Once, to a religious friend, he expressed himself thus: "I remember an aged minister used to say, that the most learned and knowing Christians, when they come to die, have only the same plain promises for their support, as the common and unlearned, And so," continued the Doctor, "I find it. It is the plain promises of the Gospel that are my support; and, I bless God, they are plain promises, which do not require much labour and pains to understand them: for I can do nothing now but look into my Bible for some promise to support me, and live upon that." On feeling any temptations to complain, he would remark, "The business of a Christian is, to bear the will of God, as well as to do it. If I were in health, I could only be doing that; and that I may do now. The best thing in obedience is, a regard to the will of God; and the way to that, is to get our inclinations and aversions as much mortified as we can."

At a public sale in the new *Presbyterian Church in Auburn*, N. Y. the pews sold for \$14,814!—more than sufficient to defray the whole expense of the edifice.

JUVENILE SOCIETY OF BALTIMORE.

At a meeting of a number of youth of the City of Baltimore, on the 1st of March, the following Constitution was read and adopted:

Constitution of the "*Juvenile Society of Baltimore*," auxiliary to the Mission School, established in Connecticut, for the education of Heathen Youth cast upon our shores.

PREAMBLE.

Having ascertained that, by the providence of God, a number of Pagan youth have been cast upon our shores, and are now receiving instruction, with a view of returning to their own country as teachers of schools and preachers of the Gospel: and moreover, possessing satisfactory evidence, that these youth are blessed with talents and piety, and an ardent desire to publish to their benighted countrymen the riches of that grace, in which they have been made to participate:

We, the subscribers, desirous of aiding them and others, who may be placed in similar circumstances, do agree to form ourselves into a Society for this purpose, and to adopt the following Constitution:

ART. 1. This Society shall be called "*The Juvenile Society of Baltimore*," auxiliary to the Mission School established in Connecticut for the education of Heathen youth cast upon our shores.

ART. 2. Every youth, on subscribing to this Constitution, shall

pay into the hands of the Treasurer twelve and a half cents, and afterwards, twenty-five cents per annum, to be collected by the Treasurer semi-annually. The money thus collected to be placed in the hands of the Rev. Dr. Inglis, and by him to be transmitted to the Board of Managers of the Mission School. As soon, however, as an Adult Society of a similar nature shall be established in Baltimore, then the funds of this Society shall be united to the funds of such Society.

ART. 3. The Officers of this Society shall consist of a President, Vice-President, Secretary, and Treasurer, to be elected annually by ballot.

ART. 4. The President shall preside at all meetings of the Society, or in his absence the Vice-President. The President shall, at the request of three members, call a special meeting of the Society. The stated annual meeting of the Society shall be held on the first Monday of March in every year; the semi-annual meeting on the first Monday of September.

ART. 5. It shall be the duty of the officers to use every exertion to obtain signatures to the Constitution.

ART. 6. This Constitution may be altered or amended by a majority of the members present at any stated annual meeting of the Society.

After the adoption of which Constitution, the following young gentlemen were elected to the offices designated in the above Constitution, viz:—

Master Robert Robinson, *President*. Master Richard S. M'Kim, *Vice-President*. Master Wm. C. Inglis, *Secretary & Treasurer*.

On the 8th of last month a Society was formed at Hempstead, Rockland county, in this state, denominated *The Female Cent Society of Hempstead*, the design of which is, to aid the education of indigent students for the Gospel ministry, in Queen's College, N. J. The officers for the current year, are,—

Mrs. Susannah Yury, *First Directress*. Mrs. Elizabeth Osborn, *Second Directress*. Mrs. Eliza Demarest, *Secretary*. Mrs. Charity Yury, *Treasurer*.

AMERICAN BIBLE SOCIETY.

The following clergymen have been constituted members for life of the American Bible Society, namely: *Rev. Dr. J. Morse*, by a contribution of 30 dollars from a number of ladies of the First Congregational Society of Charlestown, (Mass.); *Rev. John H. Church*, Pelham, (N. H.) by a contribution of 30 dollars from a number of his parishioners; *Rev. Elisha Rockwood*, by a contribution of 30 dollars from several ladies of the Congregational Society at Westborough, (Mass.);—also, the *Rev. Thomas Carlile*, of the Episcopal Church at Salem, (Mass.) by the contribution of 30 dollars from a friend.

The Bible Society of the County of Ontario, (N. Y.) was instituted 6th of March, 1817, *auxiliary to the American B. S.*—Robert Troup, Esq. *President*. Dudley Marvin, Esq. *Secretary*; N. W. Howell, Esq. *Treasurer*.

The B. S. of Pittsburg, (Pa.) and the Farquier B. S. (Virg.) have likewise declared themselves *auxiliary to the National Institution*.